



OCTOBER, 1895.

HERALD MISSION NEWS

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R. M. Sommerville, EDITOR
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1895.

OUR VIEWS OF MISSION WORK.

A STATESMAN ON MISSIONS.

The following letter from the Hon. Charles Denby, United States Minister to China, bears such honest and manly testimony to the value and influence of foreign missionary work that we take the liberty of reprinting it from the *Review of Missions* :

LEGATION OF THE UNITED STATES,
PEKING, March 25, 1895.

To the Hon. Walter Q. Gresham, Secretary of State, Washington, D. C.

SIR: During my recent short stay in the United States so many inquiries were made of me touching Christian Missions in China, and the work that they are doing, that I have concluded to send to you my views of this important subject.

I beg to premise that my official position causes me to be more guarded in expressing my views than I would otherwise be. I suppose the main, broad and crucial question to be answered touching missionary work in China is, Does it do good? This question may properly be divided into two. Let us look at them separately.

First, does missionary work benefit the Chinese? I think that no one can controvert the patent fact that the Chinese are enormously benefited by the labors of the missionaries in their midst. Foreign hospitals are a great boon to the sick. China, before the advent of the foreigner, did not

know what surgery was. There are more than twenty charity hospitals in China, which are presided over by men of as great ability as can be found elsewhere in the world. Dr. Kerr's hospital in Canton is one of the great institutions of the kind in the world. The Viceroy, Li Hung Chang, has for years maintained at Tientsin, at his own expense, a foreign hospital.

In the matter of education the movement is immense. There are schools and colleges all over China taught by the missionaries. I have been present often at the exhibitions given by these schools. They show progress in a great degree. The educated Chinaman who speaks English becomes a new man. He commences to think. A long time before the present war the Emperor was studying English, and it is said was fast acquiring the language. Nowhere is education more sought than in China. The government is, to some extent, founded on it. The system of examinations prevailing in the district, the province, and Peking is too well known to require comment. The graduates became expectant officials. There is a Chinese Imperial College at Peking, the Tung Wen, presided over by our distinguished fellow-citizen, Dr. W. A. P. Martin; also, a university conducted by the Methodist Mission. There are also many foreign orphan asylums in various cities, which take care of thousands

of waifs. The missionaries translate into Chinese many scientific and philosophical works. A former missionary, Dr. Edkins, translated a whole series of school readers.

Reflect that all these benefactions come to the Chinese without much of any cost. Where charges are made they are exceedingly small, and are made only when they are necessary to prevent a rush, which in this vast population would overwhelm any institution. There are various anti-opium hospitals where the victims of this vice are cured. There are industrial schools and workshops.

This is a very brief and incomplete summary of what missionaries are doing for the Chinese. Protestants and Catholics from nearly every country under the sun are engaged in this work, and in my opinion they do nothing but good.

I leave out of this discussion the religious benefits conferred by converting Chinese to Christianity. This, of course, is the one supreme object and purpose of the missionaries to which all else is subsidiary, but the subject is not to be discussed by a minister of the United States. There is no established religion in the United States, and the American Buddhist, Mohammedan, Jew, infidel, or any other religionist would receive at the hands of his country's representatives abroad exactly the same consideration and protection that a Christian would. I can only say that converts to Christianity are numerous. There are supposed to be 40,000 Protestant converts now in China, and at least 500,000 Catholic converts. There are many native Christian churches. The converts seem to be as devout as people of any other race.

As far as my knowledge extends, I can and do say that the missionaries in China

are self-sacrificing, that their lives are pure, that they are devoted to their work, that their influence is beneficial to the natives, that the arts and sciences and civilization are greatly spread by their efforts, that many useful Western books are translated by them into Chinese, that they are the leaders in all charitable work, giving largely themselves, and personally distributing the funds with which they are entrusted; that they do make converts, and such converts are mentally benefited by conversion.

In answer to these statements, which are usually acknowledged to be true, does not do to say, as if the answer were conclusive, that the literati and gentry are usually opposed to missionaries. This antagonism was to have been expected. The missionaries antagonize the worship of ancestors, which is one of the fundamental principles of the Chinese polity. They compel their converts to keep the Sabbath holy. The Chinese have no Sabbath. They work every day except New Year's day and other holidays. No new religion ever won its way without meeting with serious opposition.

Under the treaties the missionary has the right to go to China. This right being admitted, no amount of antagonism can prevent its exercise.

In the second place, let us see whether and how foreign countries are benefited by missionary work done in China.

Missionaries are the pioneers of trade and commerce. Civilization, learning and instruction breed new wants which commerce supplies. Look at the electric telegraph now in every province in China but one; look at the steamships which ply along the coast from Hong Kong to Newchwang, and on the Yang-tze up to Hankow

—handsome foreign cities, object lessons to the Chinese. Look at the railroad being now built from the Yellow Sea to the Amoor, of which about 200 miles are completed. Will any one say that the 1,500 missionaries in China of Protestants, and perhaps more of Catholics, have not contributed to these results?

Two hundred and fifty years ago the pious Catholic fathers taught astronomy, mathematics and the languages at Peking. The interior of China would have been nearly unknown to the outer world had not the missionaries visited it and described it. Some one may say that commercial agents might have done as much; but they are not allowed to locate in the interior. The missionary, inspired by holy zeal, goes everywhere, and by degrees foreign commerce and trade follow. I suppose that whenever

an uncivilized or semi-civilized country becomes civilized that its trade and dealings with Western nations increase. Humanity has not devised any better, or even any as good engine, or means for civilizing savage people, as proselytism to Christianity. The history of the world attests this fact.

In the interest, therefore, of civilization, missionaries ought not only to be tolerated, but ought to receive protection to which they are entitled from officials, and encouragement from other classes of people.

It is too early now to consider what effect the existing war may have on the interests of Missions. It is quite probable, however, that the spirit of progress developed by it will make Mission work more important and influential than it has ever been.

I have the honor to be, etc.,

CHARLES DENBY.

ITEMS OF MISSIONARY INTELLIGENCE.

ABROAD.

LATAKIA, SYRIA.—There is little to report in regard to the work in this field during the hot season. Miss Cunningham, of Suadia, is keeping Miss Wylie company in Latakia, while the rest of the workers are in the mountains, resting for a few weeks. Rev. Mr. Stewart, writing from Kessab, July 25th, speaks of the unsettled condition of the country. He says: "We hardly feel safe this summer among the Armenians. There have been, according to reports that have reached us, two Moslems killed within an hour or two of Kessab during the last few days. The Armenians are fully armed with shotguns and

some of them with rifles, and are expecting trouble in the near future. But He who sits on high, and He only, knows what the days to come have in store for this land."

Mr. Stewart also refers to the serious illness of the Mission Agent, Francis Fattal, who, according to later information, received indirectly, has passed away, leaving a large and dependent family.

SUADIA, SYRIA.—The following letter from Rev. J. Boggs Dodds does not contain any news touching the work in this field, as it was written with an entirely different object in view. We cannot, however, deny ourselves the pleasure of publishing it, that the churches may gather

therefrom inspiration and stimulus to greater activity in the work of the Lord :

“The HERALD OF MISSION NEWS is here, with its inspiring fund of news of church activity. We have read it with thanksgiving, and yet with a sigh. Mrs. Dodds devoured the magazine at one sitting, and then rising, spoke my thoughts exactly: If after so long a time there is yet no one ‘willing and *desirous*’ of going to China from America, we ask you to put the question in this form: ‘Who will go to Syria and relieve Mr. and Mrs. Dodds and let them go to China?’ We were ready at first—we are now just as willing. If we have succeeded in erecting buildings here for others to do a higher (?) work in, maybe the Master will also allow us to lay the foundation for another ‘Temple Beautiful’ in China. Our hearts burn within us for fear lest an entrance may be closed. If no one will go to China, send some one here. We are ready to go to China and begin anew, or we will go to Africa, where Arabic is needed in the work among the great Soudanese, of whose 150,000,000 peoples in large proportion use Arabic as their sacred tongue and as their only literary language. Why does the Church cry in vain for laborers? Is there a choice of fields? When the rest are occupied, send us to the neglected place, with your blessing. There are multitudes of perishing souls in South America. If China is under the ban of prejudice, look elsewhere. We are content here—anywhere.

“This letter is the expression of our deep sorrow that *many* are not saying, ‘Here am I, send me!’ We mean all that we say, and more.

“O most loving Saviour! why is there need to stand with outstretched hand so

long for laborers? Are we as a Church looking away from our work to a dream and a delusion? May the Shepherd of Israel lead His people aright.

“We rejoice in the prominence given in Synod to prayer for the workers afield. We are now looking for the answer that is *en route*. The Jewish Missions are a special delight to us, and the Indian Mission sends us to God with praise.”

In a private letter to a friend in New York, Mrs. Dodds writes: “We are perfectly happy in our work, and would not leave it unless an imperative command came from the Lord to do so. We are ready to do His will. O that laborers would enter in and possess China and Africa! Our cry is that the Lord close not the door of opportunity to our Church.”

MERSINE, ASIA MINOR.—Miss Jennie B. Dodds, writing August 10th, says: “We are all well, though the heat in this place is fearful. The cholera is on the decline, but I fear it will be some time before the quarantine is removed.”

CYPRUS.—After spending several months on the island and, as his letters show, meeting with a good measure of success, though bitterly opposed at times, Rev. R. J. Dodds has returned to Asia Minor. M. Daoud Saada continues to preach there, but an ordained minister is needed to take charge of the work. Who will go? A young physician has been appointed to represent us on the island provided that a minister can be secured to go with him. The Board will not send him alone. Here is a splendid opportunity for missionary work that ought to be improved.

NEW HEBRIDES—The *Presbyterian Record*, of Canada, publishes a letter from Rev. J. W. Mackenzie, written at Erakor, Efate, New Hebrides, June 10, 1895, from which we clip the following interesting paragraphs:

The good work is progressing slowly, but steadily, at Mele. Over sixty have joined us since this time last year. In one sense, we are better pleased that they are coming in gradually, as we can overtake them more successfully in school. We are managing very nicely, both there and at Fila, in regard to the language. As you may be aware, the language of these two islets is altogether different from that spoken on the mainland of Efate. When we began to visit them, none of the children and but few of the women could understand the Efatese. Most of the men could understand it, and some of them could speak it, as they had had more intercourse with the mainland.

Teachers from Erakor have been settled at both Fila and Mele, and Efatese books have been placed in their hands; and so now, not only can the women and children understand the Efatese, but most of them can speak it. Strange, their language is like that of Aniwa and Futuna, and like the Samoan.

Among those who recently renounced heathenism at Mele is Mal, the principal chief of the island. In days gone by he did his best to prevent us from visiting them, and on more than one occasion threatened my life. Those who have not yet come in are quite friendly, and not only allow the teachers to have service in their huts, but some of them ask them to do so. The same time the chief just referred to joined us, several children came

to church for the first time along with their parents.

Another little boy whose father is still heathen was very anxious to come with them, but his father would not consent. When he saw the other boys start off, he began to cry, and kept on crying the greater part of the day. The father's heart was touched, and in the evening he allowed him to go to Sabbath-school, so he bounded off with a happy heart. He had on a man's shirt which some one had lent him for the occasion.

The Mele people—although until recently they buried the first-born alive, thinking the mother would have no more children if they failed to do so—are very fond of their children. Finer looking children you cannot find anywhere in the group.

In my last report I told you how grieved I was that a number of my young men, to whom I had devoted a good deal of time, had been taken away to Queensland. I am glad to know that my interest in them has not been altogether fruitless. Several of them have since written to me, expressing their sorrow for having gone away, and assuring me that they have not forgotten the instruction I gave them.

One thing especially *made their hearts very sore*, as they expressed it. They heard that some of their class-mates whom they had left behind were now settled out as teachers, working for the Lord Jesus, whereas they were serving an earthly master.

One of them wished to know if it would be right for him to teach others, having left school as he had done. He said that there were some heathen natives from other islands working on the same plantation with him, who had asked him to teach them. I

of course told him that if his conduct was exemplary it would be quite right for him to do so. Some time afterwards he told me how pleased they were that he was instructing them. They asked him how he had learned so much about God and His Word, and he replied: "My missionary taught me in school from the time I was a little boy." "When I told them this," he adds, "how they did praise you."

MADAGASCAR.—A missionary of the London Missionary Society says in regard to Christian work on this island: "Notwithstanding the landing of French troops on the shores of this island, Christian work of all kinds goes on in the interior, and to a large extent on the coast, with hardly any interruption. It is remarkable how little excitement there is amongst the people generally. No doubt many are anxious about the future, and a very earnest spirit of prayer seems everywhere manifest; but there is, at present at least, nothing like panic or any irritated feeling against foreigners, and this surely is due to the indirect as well as direct influences of Christianity upon the Malagasy. Our congregations have steadily increased for some months past, and it is something pathetic to hear the prayers for God's protection which are constantly made. The French are often prayed for, that God would teach them to do right, and take them in safety back to their own land. Surely all this we may recognize as the direct result of the Gospel of Christ."

UGANDA, AFRICA.—We read of 1,000 baptisms during the past year, of 130 native evangelists, of 185 stations, of 200 buildings for public worship in the country districts, and of an average of 4,000 worshipers

daily and 20,000 on Sabbath, not including the capital. Among other striking facts recorded are the following: That the chiefs throughout the country are building a church for each tribe, and providing it with a glebe; that between 30,000 and 40,000 of the people are now able to read; that the churches are so crowded that many are unable to find entrance to them; that 10,000 of single Gospels and Acts have been sold during the year; and that in Mengo (the capital) alone an average of twenty-five adults are being baptized every week. Under circumstances like these we cannot but rejoice that Uganda is to remain under a British protectorate, and that a railway is to be made to it from the coast. —*Church Missionary Gleaner.*

LIVINGSTONIA, AFRICA.—In connection with the Livingstonia Mission, a new station has been opened at Mwenzo, near the British South Africa Company's post of Fife, on the plateau between Nyasa and Tanganyika. The village belongs to the Winyamwanga tribe, the chief of which now lives with most of his people in German territory, two days' journey off. The country of the Awemba, the most numerous and influential tribe of that region, as the Ngoni are of that on the west side of Nyasa, is only fifteen miles distant, and the importance of the new station seems to be chiefly in the prospect that from it a footing may be obtained among them. The French Jesuits, from their station at Mambwe, at the south end of Tanganyika, have for some time been endeavoring to effect a lodgment among the same tribe; and the missionaries of the London Missionary Society on Tanganyika have also attempted to get an entrance, and failed so recently

as August of last year. In Ngoniland, the work of education and evangelization among the lately wild Zulus, the Ngoni, on the uplands towards the northwest of Lake Nyasa, goes on apace. The Mission to them was begun in 1882. The two first years were spent in mere occupation. No school was allowed; only three lads used to come in secret and get instruction from the missionary after dark. Two of them now occupy the position of being the first two converts and the foremost Christian teachers in the land. In 1886 that little secret night school became a public day school, with 50 scholars under Dr. Elmslie and two assistants. A severe drought that year was the means used of God to bring the Ngoni to a better frame of mind, so that opposition was withdrawn, and liberty granted to teach the children. Out of that little school there have now grown three stations, manned by three Europeans, two of whom are married; 41 native assistants—33 males and 8 females; 3 senior schools and 16 junior schools, having 1,300 scholars; 25 baptized converts; 41 candidates for baptism; hearers' classes for men and women, and industrial classes for girls. The general life of the people, morally and socially, is improved, and their attitude is so favorable to the reception of the Gospel, that were the present stations thoroughly equipped for steady work both among men and women, and perhaps another station or two begun, Ngoniland might be Christianized in the immediate future.—*Free Church Monthly.*

AT HOME.

BEAR RUN, PA.—The ladies of the Missionary Society of Bear Run Congregation record with great sorrow of heart the death

of their young friend, David R. C. Herbison, who was accidentally killed March 25, 1895. David, the third son of Adam and Isabella A. Herbison, was born March 16, 1875; was received into the fellowship of the Church when very young, and was at the time of his removal an active member of the congregation. His sudden death is a solemn warning to us to be also ready. We sincerely sympathize with his bereaved parents, brother and sister, and commend them to God our Saviour, in the sure confidence that He will fulfill His covenant promises and visit them with the consolation of His Holy Spirit.

MARGERY BECKETT,
President.

NEW ALEXANDRIA, PA.—L. M. Society, of New Alexandria R. P. Church, reports as follows for the year 1894:

RECEIPTS.

Balance from 1893.....	\$ 3 41
Dues.....	57 55
Donations.....	14 92
Mite boxes.....	17 90
Collections.....	99 79
Thank offering.....	20 00
	<hr/>
	\$213 57

DISBURSEMENTS.

Indian Mission.....	\$50 00
Box for Indian Mission, valued at..	32 00
Freight on same.....	0 13
Thank offering, Indian Mission...	20 00
Foreign Mission.....	36 00
Box of surgical goods for Dr. Moore, valued at.....	40 00
Deficit in Dr. Moore's salary.....	23 40
Southern Mission.....	6 35
Domestic Mission.....	4 01
Erection of Medical Rooms, Suadea, Syria.....	1 00
Money orders and postage.....	0 44
	<hr/>

Total.....	\$213 33
Balance in treasury.....	0 24

MARY A. C. SHAW,
Treasurer.

MONOGRAPHS.

ONE IN CHRIST.

A most interesting manifestation of Christian brotherhood is reported from the Pescadores, islands belonging to Formosa, and ceded to Japan along with it. There is a little group of believers, organized into a church, in the town of Makung on the south end of the largest of the Pescadores. When the Japanese landed at Makung, and took possession of the town, many of the inhabitants retreated to the north of the little island. Among them was the group of Makung believers. Their place of worship, outside one of the gates of the town, was among the buildings occupied by the Japanese. As its forms, platform, books, etc., had disappeared, there was nothing about it to indicate its character. By and by the Christians returned to Makung, and asked that their church might be restored to them. This was at once granted, and they resumed their services. In the Japanese force were some Christians, and as soon as the Chinese Christian Church was resumed, they began to attend the services. Day by day ever since, the Japanese Christians and the Chinese Christians have worshiped together. They do not understand each other's speech; but they can all read the Chinese written language, and so they have a means of communication with each other by pen, if not by speech. It is a beautiful Christian union. Mr. Barclay, who writes about it, with a glad and thankful heart says: "A number of officers, a pastor, a doctor, and some soldiers from among the Japanese attend. Our Chinese Christians write in warm praise of the

kindness and earnestness of their Japanese 'brethren.' There is just a touch of romance in it, not unwelcome in our sober, steady-going Presbyterian Mission work."—*Monthly Messenger*.

LAST DAYS.

You will understand that Suadia does not have as grand commencements as Geneva or Latakia, but we get excited and anxious as "the last day" draws near. I speak for the pupils.

On Friday, July 12th, I went down to Suadia and found that the rumors of cholera and war were altogether unfounded. We had the usual services on the Sabbath. On Monday morning I attended the examination in the girls' school. No greater stimulus would be needed by the promoters of Christ's kingdom than to listen to these children rendering the harvest of the culture bestowed during the year. They recited catechisms of several kinds, and many psalms; they read in the New Testament and in the Old; in readers and other studies they showed encouraging advance. One of the most gratifying instances was to hear little Fellaheen read very intelligently in the New Testament after having been but one year in school. Just to test their intelligence we asked questions quite disconnected with the studies in which they were being examined and their answers were prompt and correct. One thing is apparent and at the same time gratifying, and that is that the religious instruction far outstrips the secular.

After the girls were examined, we went

to the boys' school and found similar gratification in hearing the lads answer questions in religious instruction—in grammar, in arithmetic and in geography.

After the examinations in each of the schools, appropriate presents were distributed in the form of prizes, and the children went away happy and desirous of coming back next year.

Monday evening, the parents of the girls were invited to a little entertainment given by the girls in Miss Cunningham's parlor. I wish that you could have seen the assembly. Proud, arrogant Greeks and despised Fellaheen meeting on one common footing and treated alike. The little girls passed the evening very pleasantly to us all. Their lady principal gave a magic-lantern exhibition of views that led to a most searching Gospel talk. Then the girls sang songs and passed refreshments. In this latter act of hospitality, the daughter of a Greek, acting from the force of training at home and the universal sentiment of society, did not pass anything to the Fellaheen. When reminded of her neglect by her teacher, she readily obeyed but with a sort of wonderment, for "were they not *only Fellaheen?*" But I am sure that a stranger would not have been able to detect any difference between Greek and Fellaheen among the school children.

On Tuesday the children had all gone home, various matters of business demanded attention during the course of the day, and preparations were made for the journey to Kessab on the morrow. When morning came, there came also the usual throng of people clamoring for medicine, so that when we were to start, Miss Cunningham had to leave them standing in

the yard while we rode away. In due course of time we reached Kessab, where we remained over Thursday. We have in this mountain village three missionary families—Rev. James S. Stewart's, Dr. Moore's and ourselves, and also Miss McNaughton, of Latakia, and Miss Lynd, of Damascus. Friday morning at 3 o'clock Miss Cunningham and I mounted our mules and went to Latakia, whither Mr. Stewart had gone the Tuesday before to prepare for the transaction of some special business when we would arrive. By straining a point or two, Mr. Stewart and I were on the return journey to Kessab while the stars were yet shining, Saturday morning, leaving Misses Wylie and Cunningham to keep one another company during vacation in Latakia. We reached our homes in due time somewhat wearied by long hours over mountain paths. But the Sabbath, with its holy rest to soul and body, refreshed us so that we were ready to settle down to a few weeks of solid study of the Arabic with an excellent teacher who is here with his family for the vacation in school work.

With seven hours per day of close study and an occasional trip to watch over the work, the "summer in the mountains" of the missionary differs from "a summer in the mountains" of the pleasure seekers at home. But we *are* pleasure seekers. We seek for ourselves and others those pleasures that are evermore at the right hand of God. We are cheered by many special efforts of the helpers at home, such as the Christian Endeavorers, of Olathe, Kan., and of New Castle, Pa., and the Eighth Street Sabbath-school of Pittsburg, and others, whose substantial aid has made possible the gathering of children from homes of

darkness to give them such a training that makes these same children radiators of Gospel light in their homes, where they now can read the Word to the inmates. Many are saying, "But when will the harvest time come? When will we hear of even a limited number coming to acknowledge Christ?"

When the ground is plowed
And the seed is sown,
When the rains have fallen
And the sun^has shone;
Yet give the harvest time
E'en till others share it,
For patient must we be
Who would promises inherit.

J. BOGGS DODDS.

Suadia, Syria.

THE WAR IN THE EAST.*

The war between China and Japan was caused by a rebellion which broke out in Corea, a peninsula about 600 miles long and 200 miles wide, having a population of twelve millions, and lying on the east coast of Asia, between the Yellow and Japan Seas.

Corea is believed to be the parent country of Japan; it dates back to about the middle of the eighth century, and for centuries has excluded foreigners from its ports, its only trade being with China and Japan. The Korean Government was unable to resist the rebels, and so called on China for aid. China immediately sent troops to Corea, declaring that the peninsula was tributary to the Flowery Kingdom. Japan had great interests in Corea, and so sent out an army for the same purpose. The rebellion did not last long, and when it ended Japan asked that some

arrangement be made whereby the Koreans would be so ruled that they would not wish to revolt again. The only answer China made was to demand that the Japanese troops be withdrawn, thus leaving China in full possession. Japan refused, and on the 1st of August issued a declaration of war, in which she claimed that Corea was an independent State. From this time the two armies continually faced each other in battle, and it is strange to say that the Chinese have not been victorious in a single engagement. The first great victory of the Japanese was at Ping Yang, in the northern part of Corea, September 16th. Of the Chinese army, 2,000 were killed and 14,000 captured. The same day, in a naval engagement, the Japanese sunk two of the enemy's iron-clads and burned two of her cruisers, without losing a single ship of her own.

The Japanese then marched their army northward and attacked the Chinese at the mouth of the Yalu River, and captured the fort, together with extensive stores. They now held the whole of Corea. Advancing into Manchuria, the third great victory was at Port Arthur, in November, when the great naval station of the Chinese was captured.

An interesting fact in connection with these victories is the manner in which Japan treated her captives. It is told by a missionary of Japan, that after the battle of Ping Yang the prisoners and such wounded as could be safely brought were returned to Japan. From the military headquarters, the prisoners were shipped by rail to northern cities. As the train bearing them reached Nagoya, it being a rainy day, one hundred umbrellas were produced, and as the prisoners filed out of

* Read at the regular monthly meeting of the Women's Missionary Society of the First Reformed Presbyterian Church, Newburgh, N. Y., and requested for publication.

the cars, between Japanese guards, each prisoner was furnished with an umbrella to protect him from the rain. They were marched along the main streets of the city to the headquarters of the garrison, thousands of people having gathered, in spite of the storm, to see a specimen of their conquered enemy. There was evidently a quiet satisfaction and rejoicing over the victory, but among the seventy thousand onlookers there was not one who showed any unkindness, nor did they even cheer. The men were marched at once to their quarters, given clean clothes and compelled to take a bath, something with which they seemed entirely unacquainted. Their quarters were plain but neat, the floors being supplied with mats, as in a Japanese house.

Permission was given them to write home, the only restraint being that the officer of the day be allowed to read what was written. In short, the prisoners received the same food, the same medical treatment, the same care as to clothing and sanitary arrangements, as do Japanese troops of rank and file.

When China saw that she was being defeated she tried to find out the sentiment of Japan in regard to making peace, without letting the enemy have any official message from China; so Li Hung Chang sent two friends to Japan with a letter which they pretended was an official notice that they were peace envoys, but the Japanese Prime Minister discovered the trick and made them return to China at once.

Li Hung Chang then decided to go to Japan himself and ask for peace, but a few days after his arrival he was shot by a young Japanese, for which the Japanese Government expressed its regret and granted his request for a temporary armis-

tice; by this the Japanese armies were to make no further advance toward Peking, nor to engage in any battles except such as were provoked by the Chinese soldiers themselves.

During the interval a treaty of peace was signed by both nations, the result of which is, China must open her ports not only to Japan, but to any nation, and no longer impose the odious tax which she levied upon foreign goods and sales; Japan retains all the places she conquered, and Corea is to be independent.

But we must not think of Japan fighting simply to acquire territory, for she stated explicitly at the beginning of the war that she did not want to annex Corea, but only to help her to a true independence; but Japan was compelled to take this stand in order to protect her subjects from the Chinese soldiers, a set of soldiers wholly without discipline.

A writer in *The Outlook* says: "Japan was not only right legally, but from a point of reason also. For the past thirty or forty years the histories of these two peoples have marched in divergent lines; China representing conservatism, stagnation and death; Japan representing progress, enlightenment and civilization. China as she is, and as some European countries would have her, is nothing but an immense Dead Sea; wherever her influence extends there is helpless misgovernment.

When, therefore, the present trouble arose, Japan deliberately made up her mind for good solid war, for she realized that the opportune moment had come for her to arise and decide, once for all, by appeal to arms, whether Asia was to be left a decayed carcass for ever, or to be free, independent and civilized."

As to the effects of the war, there can be no doubt that it will open the way for the spread of the Gospel.

At the very beginning of the war, Mr. Loomis, an agent of the American Bible Society, obtained permission from the Japanese Government to distribute copies of the four Gospels among the soldiers. The copies given were small black books, $2\frac{1}{2}$ inches long and $1\frac{1}{2}$ inches wide, each containing one Gospel complete, in the Japanese language.

While the missionary work in China has been interfered with for a time, and the missionaries somewhat disturbed, yet not one Protestant missionary was killed during the war; and if China has been brought to see that she cannot shut herself up as a nation, can we not hope that the Holy Spirit will lead her to see her spiritual needs?

It is now the hour for the Church at home to see that China is given the Gospel. A nation with a past history such as China

has, is worthy of a great future, and when a Chinese becomes converted he is a noble specimen of Christianity.

As to Corea, she seems to be in a low and helpless condition. Now, as never before, is the opportunity to take the Gospel to these lost ones. Chulla, which contains one-fifth of the population of the entire peninsula, is the richest, the most highly cultivated province, and the chief manufacturing center of Corea, *yet has not one missionary.*

In a Methodist revival held recently in West Virginia, a Chinaman came forward and knelt at the altar. Immediately there sprang from one of the pews a Christian Japanese, who, with his arm around his Chinese brother, led him to Christ. May this scene prove symbolic of the result of this Eastern War, when not only China but all those nations lying in heathen darkness will be brought to the light of the glorious liberty there is in Christ Jesus.

MARY E. WILSON.

EDITORIAL NOTES.

—Please notice that the address of the *HERALD OF MISSION NEWS* is changed from 325 W. 56th Street to 353 W. 57th Street, New York.

—At a recent meeting of the Board of Foreign Missions, Revs. A. I. Robb and Elmer McBurney were formally appointed to missionary work in China as the messengers and representatives of the Reformed Presbyterian Church in America. At the Synod in 1894 two ministers were chosen to this field: Rev. R. J. McIsaac, of

Selma, Ala., who declined the call because he felt that he would not be justified for many reasons in severing his connection with the Southern Mission, and Rev. Elmer McBurney, who declared his readiness to accept the call if he could have a congenial associate. Reluctant to assume the responsibility of calling a pastor away from his congregation, the Board referred the choice of a fellow laborer to the Synod, which was to convene in Denver in June, 1895. At that meeting there was no elec-

tion. Early in July, however, a letter was received from Mr. Robb, the devoted and beloved pastor of Bovina (N. Y.) Congregation, with whom the Board had been in correspondence the previous winter in regard to the claims of the foreign field. Among other things he said: "From the beginning of my seminary course the question of the foreign field has been in my mind. Sometimes I have harbored it willingly and at other times I have tried to dismiss it, without success. When you wrote me last winter I did not refuse to go. In all my preaching I never sought a place, nor promised to accept a place, in order to get it; for I always thought, and still think, that a call or appointment unsought may itself be a very clear indication of God's will as to what one should do. I told you I was willing to go anywhere, if Christ would go with me. . . ."

"I have a very pleasant field of labor and have been blessed in many ways. My natural inclinations are all against going, and outward indications that I ought to go seem to be largely lacking, but the question is with me still, as always. I cannot remain at home all my life with a doubt in my mind as to whether I am doing my duty. So I have decided to leave the matter with the Board of Foreign Missions. If you consider me qualified for the foreign field and that the greatness of the work justifies breaking the ties binding me here, I will consider your action as indicating the will of God. . . ."

"The question is with you, and my prayer is that God may direct you in that which means so much to me as a servant of His and is so closely connected with the Church's great work of spreading the Gospel of Christ in the world."

Mr. McBurney was notified at once and informed that it rested with him to open up the way for further action. His reply was prompt and to the point: "It is not for me to hinder or retard the Lord's work by withholding my decision. I will go to China or anywhere that the Board wishes to send me, with Mr. Robb as an associate. You know my preference in regard to the field, but I hold that in subjection to the Lord's will, for the indications of which I trust in a measure to the action of the Board."

Such is the spirit of self-surrender in which these young men have heard the call of the Redeemer, and are going forth as chosen vessels to bear His name to the heathen; and it is peculiarly gratifying to know that their wives are like minded and similarly consecrated. All necessary arrangements have been made for their departure; and, if God will, they will sail from San Francisco on Tuesday, November 12th, by the steamship *Peru*, due at Yokohama 29th of that month and at Hong Kong December 7th. The Board has handed them the following general instructions:

I. On reaching Canton, you will call on Rev. Andrew Beattie and Rev. A. A. Fulton, of the Presbyterian Mission, who will aid you in securing a suitable home in the city.

II. You will choose as a center of operations unoccupied territory in the Province of Kwang Tung, giving a preference to the locality where Chinese who once attended our Mission School in Oakland live, or from which the Chinese in America generally come.

III. In selecting your field, be careful to advise with the brethren of the Presby-

terian Mission, that there may be no violation of the law of missionary comity, and no steps taken that would tend to disturb friendly relations with missionaries of other denominations.

IV. In acquiring a knowledge of the language, it will be wise for you to follow the course of study marked out by the Presbyterian Mission. The brethren there will guide you as to the particular dialect with which you should make yourselves familiar.

V. While it may not be wise to attempt preaching through an interpreter, you will meet with former pupils of the Oakland School, who can be of great assistance to you in many ways. Be careful, however, whom you employ; keep in close touch with the home Church, through full correspondence with the Board, and be much in prayer for the presence and guidance of the Holy Spirit.

By order of the Board.

R. M. SOMMERVILLE,

Cor. Secretary.

It is unnecessary to say to the members of the Church: Let these co-workers of God who are to represent you in China have a central place in your hearts and an abiding place in your sympathies and especially in your prayers.

—An exceedingly interesting meeting was held in the Eighth Street Reformed Presbyterian Church, Pittsburg, Pa., on Thursday evening, September 12th, to bid farewell to Revs. A. I. Robb and Elmer McBurney, with their wives, missionaries elect to China. Rev. Dr. J. W. Sproull, of Central Allegheny, presided, and introduced the several speakers to an audience that nearly filled the large auditorium. Every one felt it was good to be there. The ad-

dresses were wisely brief, but very helpful, and, without any previous consultation or arrangement, of the most varied character, bringing out many points of special interest and value. Prof. R. J. George, D.D., of the Theological Seminary, struck the keynote of the meeting when he repeated the words of the Saviour: "I will see you again and your hearts shall rejoice and your joy no man taketh from you," emphasizing the fact that, while there is an element of sorrow in the departure of missionaries from friends and the dear associations of native land, there is a counterbalancing of this in the Divine approval, the joy of service and the prospect of harvest in-gathering. Rev. R. C. Wylie, of Wilkinsburg, referred among other things to the words of Paul: "I am debtor both to the Greeks and to the Barbarians, both to the wise and the unwise," and made the remark that the Apostle evidently had in mind his indebtedness to the men of his own generation rather than those who should live after the close of his ministry. His implied allusion to men who bequeath money to be invested permanently and the interest only used for missionary purposes, instead of expending it for the evangelization of the world during their life-time, should be carefully considered by those who would be faithful stewards of their Lord's money. Rev. W. J. Coleman, of Allegheny Church, saw in these young evangelists men who were going out to preach Christ in all His offices, and be the saviours of society, while Prof. D. B. Willson, D.D., could trace the providential working of the Mediator in every step of preparation for establishing the new Mission, until now the laborers were on the way to the field. One of the most affecting

incidents of the evening was when Rev. S. G. Conner, of Miller's Run Congregation, was called out of the audience, and coming to the platform, in a few well-chosen words referred to the recent serious illness of one of the missionary party. When very low and seemingly beyond the reach of recovery friends had pleaded at her bedside for her restoration to health, and in answer to prayer, as he felt, she had been raised up because God had a purpose to accomplish in and through her instrumentality in China.

Dr. H. H. George hoped that the raising up of a native ministry in the missionary field would not be lost sight of. Rev. D. C. Martin recalled the old promise, "There shall be a handful of corn in the earth on the top of the mountains; the fruit thereof shall shake like Lebanon." A friend of his, a former parishioner, was accustomed whenever he ate a peach as he was traveling along a certain road, to plant the pit in an adjoining field, and not unfrequently in after years he had been refreshed with fruit from the trees that had grown from the seed he had planted by the way. In like manner we should scatter the seed of divine truth wherever we go and in anticipation of reaping a harvest afterwards as the result of our labors. The scene reminded Dr. D. McCallister of the time when our Church first entered upon missionary work. Referring to Mrs. Dodds who was present, and had given several sons to the foreign field, he spoke of her husband, the late Rev. Dr. R. J. Dodds, as one of the pioneers who were sent out to Syria forty years ago. Then work was begun among the freedmen in the South and more recently in Oklahoma Territory among the Indians. Missionary work had also been carried on successfully among

the Chinese on the Pacific Coast, and now two young men with their wives were about to cross the Pacific Ocean and preach the Gospel to them in their own land. In this way the little Covenanter Church of 9,676 communicants is almost girdling the world with its Mission stations.

Every address was calculated to encourage the little band who are going out as our messengers and representatives. Especially fitted to cheer them was the remark of Dr. Balph, medical missionary to Latakia, Syria, now on a brief visit to this country, when turning to the young missionaries and speaking out of his own experience, he said: "Your love for the work will increase with each year of service."

Then followed the addresses of the missionaries: Rev. E. McBurney said that he was moved to the work by a sense of duty. The command is, "Go ye into all the world and preach the Gospel to every creature," and in the Covenanter Church there was an abundant ability to sustain and even extend the work. Rev. A. I. Robb referred to the Macedonian cry, "Come over and help us," as indicating need and desire on the part of the heathen, and at the same time on our part the possession of that which is necessary to meet that need and satisfy the desire, with the consequent responsibility resting on us.

The Board of Foreign Missions was represented by the chairman, Mr. Andrew Alexander, of New York, and the corresponding secretary, who briefly spoke of the threefold encouragement that the Saviour holds before His loyal servants: the assurance that He will be with them "all the days," the certain success that must attend any enterprise undertaken

and carried forward under His leadership, and the rich reward that awaits self-denying service. "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the Gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."

These addresses were interspersed with the singing of appropriate selections of Scripture psalmody, while at the opening and close of the exercises, the audience were led in earnest prayer by Rev. J. S. Martin, of New Castle, Pa., and Dr. Collins of the United Presbyterian Church, that God would bless the laborers and put the crown of His approval on their work.

—At last meeting of Synod no appropriation was ordered for the proposed Mission to China, though, in the Report of the Board, attention was called to the fact that the money on hand would be nearly exhausted by the necessary disbursement for outfit, traveling expenses and salary of two missionaries the first year. Now that men have been appointed to the new field, and the work entered upon, the churches must rally to its support. Nor must the churches, in their zeal for the success of the new enterprise, overlook the claims of the other Foreign Missions that have been established and efficiently operated, in Asia Minor since 1883, and in Syria for nearly forty years. The Treasury is still overdrawn thousands of dollars, and the contributions of congregations, Sabbath-schools and individuals must be largely increased to meet the expenditures of the current

year. It is imperative that the financial condition and claims of the Missions should be clearly stated and carefully considered. In the Report of the Committee on Presbyterian reports (Minutes of Synod for 1895, p. 242) the average contribution to foreign missionary work is said to have been \$1.27 a member. In making their calculation, however, the Committee had before them only the total contributions reported by congregations to Presbyteries, and consequently that average is not a fair estimate of what the Church contributed for Foreign Missions last year. The total receipts from all sources, deducting the dividend of interest on invested funds, which must never be included in a calculation of this kind, were \$15,263.29, including the \$12,305 reported in the Congregational Statistics, and \$2,758.29 that reached the Treasury through other channels, or an average of nearly \$1.58 a member. But this is not enough. Multiply the number of communicants by two dollars, and the result will be \$19,352, which, with interest on invested funds, will be barely sufficient to discharge our obligations to those who represent us in Syria and Asia Minor. (See Minutes of Synod, p. 223.)

Then, if our missionary operations in China are to be successful, the Church will require to appropriate to that new work at least \$4,938 each year.

—A few days ago we received twelve dollars and fifty cents from Mr. William J. McMillan, of Evans, Colo., towards the support of a foreign missionary.

—An envelope came to this office on September 9th, stamped "Waukesha, Wis.," and containing 35 cents in postage stamps. Who sent the money, and for what purpose?

—We acknowledge receiving from Mr. James McCune, student of theology, four dollars and fifty cents, a contribution towards the new Mission to China. We note with great pleasure his avowed interest in foreign missionary work, and have forwarded the money to the Treasurer.

—We are pleased to learn that the third *Dayspring*, the new Steam Auxiliary Mission Vessel, the need of which Dr. J. G. Paton explained so fully when on his recent visit to this country, has been launched, and will soon be on the way to the New Hebrides. The following description of the ship is taken from a pamphlet recently received from Glasgow:

“It measures 157 feet in length by 23 feet broad and 11 feet deep. Under the bridge there is accommodation for captain, officers, engineers, ladies, and native teachers; bath-room, pantry, state-rooms, dining saloon, and large airy hall for conducting meetings, entered by stairway from the bridge deck. The rooms are fitted up in a manner suitable for the service of the Mission in tropical seas. The sleeping accommodation, hall, and dining saloon being amidships and forward of the engines, the vibration is reduced to a minimum, and liability to seasickness lessened. Forward, under the fore-castle, there is ample accommodation for European and native crew and for teachers. The vessel has a clipper stem with figure-head; three masts, and square rigged in the fore-mast, and with sufficient sail area to sail under canvas instead of steam, if so desired. She has been designed on fine lines to give a good speed, and also carry a large dead weight cargo, for the quick loading and discharging of which she is

fitted with all the latest improvements. She has large coal bunkers to enable her to steam long distances, where there are no coaling ports, water ballast in the fore and aft peaks, and midship tanks for running light. She presents a graceful appearance in the water, and should prove a valuable acquisition to the Mission in the New Hebrides.”

On the occasion of the launching of the vessel, Rev. James Paton, B. A., brother of the famous missionary, gave a brief outline of the history of the maritime service of the New Hebrides Mission. “This new ship,” he said, “was the fourth which had been in the service of the Mission and the third of the same name. As far back as 1855, a small schooner, the *John Knox*, was built, at a cost of \$1,600. Proving too small for the growing needs of the Mission, Dr. Paton, at the urgent solicitation of his fellow laborers, undertook a tour in Australia, and succeeded in raising the greater part of the \$19,000 needed to defray the cost of a new and larger vessel. Subsequently, by his efforts mainly, the sum of \$10,000 was guaranteed for her support.”

In his autobiography, Dr. Paton thus describes his first sight of the new ship in 1865: “I went with a kind of trembling joy to have my first look at the *Dayspring*, like a sailor getting the first peep of the child born to him while far away at sea. . . . I found her to be a beautiful two-masted brigantine—a thing of beauty, a white-winged angel set a-floating by the pennies of the children to bear the Gospel to these sin-darkened, but sun-lit, Southern Isles. To me she became a sort of living thing, the impersonation of a living, throbbing love in the hearts of thousands of

‘shareholders;’ and I said with a deep indestructible faith, ‘The Lord has provided and the Lord will provide.’”

This vessel was of eminent service for eight years, when during one of the most fearful hurricanes that ever swept over the island of Aneityum, it was driven upon the reefs and became a total wreck.

“So essential,” continued Mr. Paton, “had a vessel now become that all the strength of the Mission was brought to bear on an immediate effort to provide and equip a new one.

“Amongst the foremost in the new campaign was Dr. Paton. He visited New Zealand and collected money there and elsewhere, and, when the new ship was ready for sea, it was found that a sum fully sufficient to pay for her had been secured, with a balance to her credit.

“For ten years the second vesse made voyages between the Mission Stations, and backwards and forwards to Australia. But, in 1884, the second *Dayspring* had become too small for the increased and ever extending work of the Mission, and a larger and faster ship was imperatively needed.

“Dr. Paton was again summoned from the field, and ‘commissioned’ to visit Britain to raise, if possible, \$30,000, to enable the Australian churches to build a Steam Auxiliary Mission Ship for the requirements of the New Hebrides. The last chapter of his ‘Autobiography’ tells the story of his labors and success. He returned to Australia with the \$30,000, and the money was handed over to the Victorian Church.

“But new difficulties arose. It was found, after calculation, that about \$5,000 more would be required per annum to

support the Steam Auxiliary, than had been needed for the sailing ship. The old *Dayspring* cost about \$10,000 per annum. The new Steam Auxiliary would cost, for her annual support, about \$15,000. Again, not long thereafter, a wave of severe financial depression and loss swept over Australia, necessitating a further postponement of the new scheme. A crisis was reached, however, in 1889-90, when the second *Dayspring* was cast upon a reef and so badly damaged that the Marine Board condemned her as unfit for sea.

“Thereupon an Australian company was subsidized to do the work of the Mission, while carrying on its commercial enterprise. The history of this temporary expedient may be written in the words of the Lord Jesus: ‘No man can serve two masters . . . he will hold to the one and despise the other.’ Henceforth, the provision of a new Steam Auxiliary Mission Vessel became the burden of Dr. Paton’s soul.”

In raising funds for this purpose he was eminently successful during his last visit to Britain; and now the third *Dayspring* is ready for missionary service among the fifty islands or so of the New Hebrides group, extending over 400 miles in the West Pacific, and distant 1,400 to 1,800 miles from Australia.

“It is not,” says Dr. Inglis, “to secure speed when sailing, though that is a consideration on the open sea, that steam is employed in the Mission vessel, but chiefly to avoid danger and difficulties in going into or out of harbor, and to keep her from drifting into peril when caught in calms. While among the islands, she is continually either entering or leaving harbors, and steering through narrow chan-

nels. She is often becalmed in circumstances where a few hours' steaming would save a day, or it might be a week's detention, or where a current might drift her into serious danger. Both the first and the second *John Williams* were lost in calms—the first at Danger Island and the second at Savage Island."

"The cost of its maintenance is to be borne in the proportion of two-thirds (\$10,000) by the Australian and other churches supporting the Mission, and one-third (\$5,000) by the 'J. G. Paton Mission Fund'—a fund that was formed

forwarded to the Hon. Director and Treasurer in Glasgow.

MISSIONARY LITERATURE.—The Fleming H. Revell Co., New York, Chicago and Toronto, have recently published

The Missionary Pastor: Hints for Developing the Missionary Life in His Church Price, 75 cents.

This valuable little volume should be in the hands of every pastor. It contains suggestive chapters on missionary methods, meetings, classes, literature, by Rev. James E. Adams, with fifty-seven full-page charts, carefully prepared by Mr. Robert J. Kellogg. In his preface the editor wisely says: "It should be the supreme desire and effort of every pastor, that out from his church, as the years go by, should go rank after rank of new recruits for the conquest of the world for Christ. It is pre-eminently for that purpose that he is set of God in his church. Every ministerial relation through which he touches the life of his flock must be permeated with the spirit of Missions, if he accomplishes the end of his office, and makes his church one company of the aggressive militant host which is to sweep the world for Christ."

The Fleming H. Revell Company will also publish, in November of this year,

From Far Formosa: The Island, Its People, and Missions. By George Leslie MacKay, D. D.

At their request we insert the following notice of this work:

The China-Japan war has turned the eye of the world upon the island of Formosa. Information about the island and its people has been eagerly but vainly sought. The literature on the subject is scanty and for

"It has been the dream of my life to see One Missionary, at least, planted on every island of the New Hebrides. Then I could lie down and whisper gladly, 'Lord now let that Thou Thy servant depart in peace.'"

JOHN G. PATON.

THOUSANDS STILL CANNIBALS!

Additional Missionaries Required.

Every penny given goes direct to the Veteran Missionary himself to help him in the fulfilment of his yearning desire.

We plead for him.

with the special object of accomplishing the extension of the Gospel to the remaining cannibals on the Islands of the New Hebrides, as a permanent memorial to the devoted labors and heroic life of Dr. John G. Paton and his fellow missionaries."

Any assistance that the readers of the HERALD OF MISSION NEWS may wish to give to the friends of this enterprise will be

the most part unreliable. The announcement of a volume by the renowned missionary, Dr. G. L. MacKay, who knows Formosa better than any other living man, will therefore be especially welcome at the present time. Dr. MacKay is the missionary hero of the Presbyterian Church in Canada, but his name and fame are in all the churches. He was educated in Toronto, Princeton and Edinburgh, giving special attention to theology, natural science and medicine. In 1872 he began his labors in North Formosa with headquarters at Tamsui. At that time there was not a church, chapel or native Christian anywhere in its cities, plains or mountains. Dr. MacKay has carried on his work with almost no foreign helpers. He believes in a native church and a native ministry. With that in view he began his work in 1872, a stranger, alone, ignorant of the people their language and customs. To-day there are in his Mission, scattered throughout North Formosa, sixty organized native churches, four of them self-supporting; a living baptized membership of 2,719; a communion roll of 1,805, and each one of the sixty churches is ministered to by a trained native preacher. At Tamsui he has established Oxford College, with fifteen students in training for the ministry, a girls' school for the education of girls and Bible women, and a hospital and dispensary. Visibility is given to the work in Tamsui, Bang kah, Toa-Tiu-tia, Sin-tiam, and other cities by college and church buildings, fourteen of which are of stone, that in size and style would do credit to Western Christianity and civilization. Being a cultured stu-

dent as well as a sharp sighted observer, Dr. MacKay has studied *con amore* the habits and customs of the Chinese in the North and West, of the Pepochoan in the East, and of the savage tribes among the mountains. One scarcely cares to speak of hardships and hair-breadth escapes in such a life. They are everyday occurrences.

The book is written in a direct, terse and vigorous style. The many illustrations and maps add greatly to its interest and value. It promises to be one of the most attractive and popular books of the season, and it will hold a foremost place in missionary literature.

—Through the courtesy of Rev. S. J. Crowe, of Warren, Ohio, there has been laid on our table, *A Sabbath Manual*, by Revs. I. H. Leiper and S. J. Crowe, field secretaries of the Pennsylvania Sabbath Association. This little volume opens with a chapter on "The Bible and the Sabbath," in which is clearly set forth the teaching of God's Word in regard to the observance of the Lord's Day as a season of rest and worship. In the following chapters the question of Sabbath keeping is considered in its bearing on individual character and social prosperity, and in a great variety of aspects. The book with its scriptural teaching, conclusive reasoning and selected testimonies of distinguished statesmen, jurists and theologians touching the blessed results of Sabbath observance, is eminently fitted to encourage the hearts of the friends of the Rest Day and put to shame those who oppose the law and authority of its Divine Lord.

REVISED PSALTERS.

At the request of Mr. John T. Morton orders for Revised Psalters may be sent for the present, **and till further notice**, to the office of HERALD OF MISSION NEWS, 325 West 56th Street, New York.

Minion Edition, - - - 25 Cents, or 30 Cents, Mailed.
Long Primer Edition, - - 40 " " 46 " "

20 per cent. reduction on orders for 30 copies or over. The purchaser in every instance to pay expressage.

Edition of Psalters with music exhausted, and a new edition will not be printed unless the sale of 200 copies is **secured by pledges**.

N. B.—*Bona fide* orders will be filed till that number is ordered.

R. M. SOMMERVILLE.

The HERALD OF MISSION NEWS will be glad to receive orders for the Missionary Picture that was on exhibition at Synod. This picture is not an engraving, but a finely finished photograph of all the Missionaries sent out to Syria, Asia Minor and Cyprus, from the inception of the Foreign Missionary enterprise to the end of 1893. It is of historic value, giving the likeness and name of each Missionary, the field to which he was originally sent or in which he is now laboring, and the date of his appointment, with other dates of importance in the history of the Missions; it should have a place on the walls of every Sabbath School Room in the Church. The cost of this unique picture, mounted and ready for framing, is only Four Dollars.

Copies of this picture can also be obtained from Rev. J. W. Sproull, D.D., Allegheny City, Pa., to whom the HERALD OF MISSION NEWS is deeply indebted for his kindness in this matter.

THE YOUNG PEOPLE'S FOREIGN MISSIONARY SOCIETY.

INTERDENOMINATIONAL.

ORGANIZED 1894.

Secretary and Treasurer, S. H. WILLARD, 14 East 125th Street, N. Y. City.

General Superintendent, F. F. WEST, 41 South Sixth Street, Brooklyn, N. Y.

The Young People's Foreign Missionary Society was organized under a deep conviction that the souls of the heathen are lost without Christ, and that "the voice of their blood is crying unto GOD from the ground." Its object is to preach the Gospel in the SOUDAN and ADJACENT TERRITORIES in obedience to our LORD'S commands; there are in this region 150,000,000 souls who have never even heard of the name of JESUS.

It is interdenominational, evangelical and inexpensive; \$300 a year will support a missionary; anyone who deposits \$1 a day into this work can have their own Missionary on the field; they will become Missionaries-at-Home. In looking for means to prosecute its work, the Society will depend entirely upon the faithfulness and promises of GOD, through the **voluntary and spontaneous** gifts of His people, as He may dispose them to contribute; no collections are taken up and no personal solicitations for money are authorized.

Donations are acknowledged by a numbered receipt; also in the "Y. P. F. M. Journal," opposite the number instead of the name. The "Y. P. F. M. Journal" is an 8-paged, illustrated, monthly publication, devoted exclusively to the missionary cause. Price, 25c. a year.

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Every stock in our big store is now complete with the latest novelties for Fall and Winter. Our lines of Dress Fabrics embraces every design and weave manufactured, while our collection of Imported and Domestic Millinery, Cloaks, Costumes, and other seasonable goods cannot be surpassed. A visit to our store at this time will well repay one for the time expended.

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